

optius. 60

THE HONESTE OF THIS AGE.

Proouing by good Circumstance,
that the World was never honest
till now.

BY

B A N A B E R I C H Gentleman,
Servant to the Kings most
excellent Maiesie.

Nalui me diuitem esse, quam vocari.



Printed at London for T. M. 1615.

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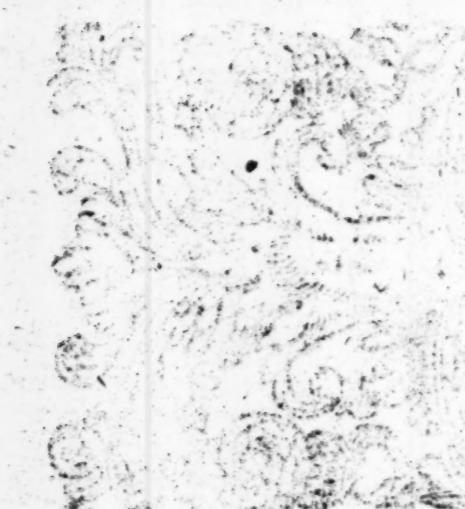
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TO THE RIGHT HO.

NOVR ABLE, SIR

THOMAS MIDDLETON

Knight, L. Maior of the

Honourable Cite of

LONDON.



Oft Honourable Lord, to auide idlenesse, I haue
with Domitian, endeauoured to catch Flies; I
haue taken in hand a text, that will rather induce
hatred, then winne loue: I haue spoken against
those abominations, that are not leſſe odible in the
sighte of the powers of heauen, then monſtrous to be
ollerated here vpon the face of the earth: I haue
grasped at greater matters, then (some will ſay) is fitting to be handled
by a Soldier's penne.

The Adulterer will not endure it, the Drunkard will be angry with
it, the Blasphemer will ſwear at it, the Bribe-taker, will deſpite it, the
Papift will malice it; to conclude moſt Honourable, there is no guilty con-
ſcience that will willingly entartaine it.

Remaining then in ſome doubtfullneſſe of minde to whom I might be-
queath it, that would either graſſe or giue countenance vnto it, I was prom-
pted by Report of your Lordships worthines, that now in the course of your
governement in this Honourable City of London, you haue ſet vp thofe
lights, for the ſuppreſſing of ſeverall ſorts of ſins, that as they haue already
aduanced your applause amongſt thofe that be of the beſt approoued hone-
ſty, ſo they will remaine for ever in Recordto your perpetuall praiſe.

A 2

Let

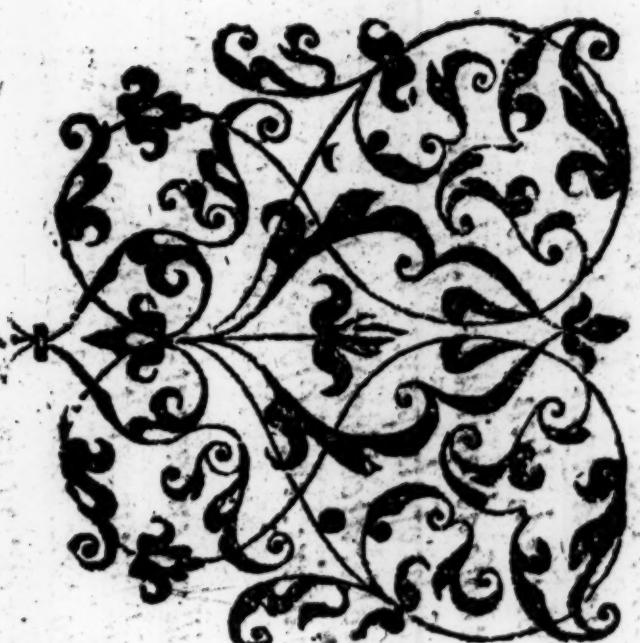
The Epistle Dedicatory.

Let not therefore my boldnesse seeme presumptuous, i haue being diligent
to her unknovynge to your Lordship, haue yet presumed to better my lines
under your Honourable name: and shew in affiance of your
Honourable acceptancie, I rest to do your Lordship
Svp my other kynge of service.

Your Lordships to command,

Yours

BARNABE RICK.



To all those Readers that are well disposed.



gentlemen; there are but few in these daies that are willing to heare their faults: but they are fewer by a great number that are willing to amend them. Find-faults could never yet get grace; for *Adulation* is crept so closely into our besomes; that smoothing *Fairenesse* is more dearely esteemed then reprehending *Verity*.

I confess my selfe to be ill beholding to mine owne tongue, that could never flatter, lispen, nor lye. Nature hath made the carriage of my words to be something harsh, and dull, yet when they seeme to me most slowe, perhaps sometimes they be most sure: I speake plainly, and I meane honestly: and although my words be not imbrodered with high morality, I care not for I leave that to *Schellers, Messers of Art and Methode*.

If my lines be plaine and true, they so much the more refemble their *Sire*; and for children to be like their parents, besides the *Midwife* will give it a blessing, so it is a signe they be *Legitimate*. Defects I know they cannot want, that in their procreation were bred and borne before their time; for as I conceiued of them in an instant, so I was deliuered againe in a moment: and these abortive brats that are thus hastyly brought into the world, though they seldomе proue to haue any great vigour or strength, yet I hope those will proue to be of as honest and plaine dealing as their father.

I make no doubt but they will please as many as I desire to content; and those are good men, and vertuous women: for the rest that are gauled, if I rub them vnawares, it is but *Chancr-meddy*, and then I hope, I shall obtaine a pardon of Course, protesting aforhand, that I haue not aimed at any one particularly that hath not a guilty conscience to accuse himselfe: if any man will thinke them to be too bitter, let hym selfe it as an *Apothecaries* pill, that the more bitter it is, the better purging.

A 3

To

To the Muses.

Dierian sisters, Types of true Renome,
the radiant lights of Art and secret skill:
I come not to implore a Larrell Cromme,
Wherewith to decke my rude unshred quill.
Nor doe I seeke to clime Parnassus hill.
In briefe, the world of Folly I upbraide,
Nor dare not preesse Fairre Damer, to craue your aide.
I speach no sinne, I sing no pleyning song,
I cloake no vice, I seeke to blare no eyse.
I would be loath to doe Minerva wrong:
To forge vntimbered or decke my lines with lies,
I cannot fable, flatter, and disprise.
Yet mounted now on times descrewing stage,
I stand to note the Follies of our Age.

THE



THE HONESTIE OF THIS AGE.



Hen Philip. that was the Father of the great Alexander, was leuying an armie for the warres, which he intended against the Athenians, and that through all the parts of Macedonia, the Country was filled with the noise of shrill sounding Trumpets, and of rattling drummes; and that the people in like manner, as busily bespruced themselves to helpe and set forward the souldiers that were then making readie to follow the Captainnes:

Every man being thus in action about this great preparation, in the middest of all this basynesse, Diogenes began to rolle and tumble his Tub, still tossing and tumbling it from place to place, in that vnaccustomed manner, that some that did behold him, demanded of him his meaning in the matter: Why (said Diogenes) doe you not see this strange alteration, that every man is doing of somewhat now on the fodaine, and why shold not I be as busie as the best? I cannot be idle, and although I can doe nothing else, yet I will rumble my Tub among st them, if it bee but to holde them company.

I would apply this president in mine owne excuse, that now in this quicke spited age, when so many excellent wits are endeavouring by their pennes to set vp lights, and to give the world new eyes to see into deformity, why shold not I that can doe little, yet apply my selfe to doe something, if it be but with Diogenes to rumble my Tub? Yet I know I shall offend; for the

world is so luld a sleepe in pleasures lap, that they cannot endure any rumbling noise, that should awaken them out of that sweete sleepe of security; he that would please the time, must learme to sing *lullaby* to *Folly*: and there is no *Mysick* so delightfull as the smoothing out of sinne.

How many worthy Preachers be there in these daies that haue with *Heraclyns* bewailed the iniquty of the time, and that haue thundered forth the iudgements of God, which the holy Scriptures haue threatned to fal vpon impenitent sinners? But what do lamentations availe? they doe but make a rumbling like *Digener Tub*, the sound is no sooner past, but it is as quickly forgotten. Let them weepe therefore that lift with *Heraclyns*, I will make my selfe a little merie with *Democritus*; I will laugh at the follies of the world, let the world laugh as fast againe at me, I looke for nobeter: and not onely to be mocked at, but likewise to be wounded and tortured with lying and slanderous tonges.

The blaspheming wretch, who is ready to makethe heauens to tremble with whole vollies of oathes that haue will thunder forth but for the wagging of a straw, will bitterly sweare and protest against me.

The licentious Whoremaster, that in hunting after harlots consumes himselfe both in body and soule, will censure me.

The beastly drunkard more loathsome then a Swine, when he hath so ouercharged his stomacke, that he can no longer hold together with his draffe) will vomit out my reproches.

The finicall Foole, that by his nice and quaint attire may well be resembled to the *Sea Mermade* seeming hafse a man and hafse a harlot, will not forbear to mocke and deride me.

The bribing Officer will bitterly curse me.

The Tradesman and Shopkeeper that doe buy and sell vanities, will grudge and murraire at me.

The country *Smyghyn* that wil sweate more on Sundaires, a dancing about a *May-pele*, then he will doe all the week after at his workes, will haue a caft at me.

The infamous *Harlot*, that prostitutes her selfe to every vicious *Lecher*, will pronounce me an open enemy to woman-kind.

Old mother B. the bawd will shut her dores against me. Now,

what

what will become of me that shall be thus beset with such a
graceles company? Let me beseech your praiers, you that be wise,
and iudicious, you that be endued with wisdom and knowledge,
let me yet finde fauour in your eyes: I rather desire my confir-
mation from those fewer in number, whose names are enrolled in
the booke of life, then from the multitude, treading those steps
that do assuredly leade to a second death.

And you good and gracious women: whom the holy Scriptur-
tures doe auow to be more precious then pearle, let me intreate
your fauourable aspect.

You Damosels and young Gentlewomen, that are no lesse ad-
orned with modesty, then garnished with beauty, I haue euer re-
garded you with a reverent estimation.

You maried wiues that are ornified with honestie, wisdom &
virtue, I doe acknowledge you to be the glory of your husbands.
The whole sexe of women - kinde in generall, as well olde as
young, that haue not tainted their owne credits with ouer much
immodest boldnes, I do honour them, and I do prostrate my selfe
for euer to doe them humble seruice.

I haue heard speaking of the *Golden age* of the world, and some
will say, it is long since past; yet some others doe thinke that the
true golden age (indeed) was neuer till now, whengold & gifts do
compasse all things: but if I might giue my censure, I would call
this *the honest age of the world*. I confess that in former ages the
world hath bin simple and plaine-dealing, but neuer honest till
now.

Till now that *Briberie, Flarie, Forgerie, Periurie*, and such other
like impieties, are honest mens professions, and that those ende-
uours that in times past were accounted abominable, are now
made vsual trades for honest men to live by.

Till now that rich men be faultlise, and must not be repre-
hended in their drunkenesse, in their blasphemies, in their adul-
teries, they must not be blamed, nor howsoeuer they oppresse
and extort, the poore must not complaine.

And who dares take exceptions, but to a meane Magistrate that
is crept into an office, perhaps by corruption? no, it is dangerous
to looke into his abominations; but he is sure to perish that will
but

but will open his lips to speake against his ill.

And what a dangerous matter would it be to call such a Lawyer, a pick-purse, that wil take vpō him the defence of a matter that in his owne conscience, he knoweth to be vniust, and yet will send his Client home fourtides a yeare with an empty purse?

And he that robst the realme of corne, and of all other commodities, transporting it beyond the Sea, is he not an honest trading Merchant, and what is he that dares call him *thief*?

And how many Tradesmen and shopkeepers are there that to vent their counterfeit stufte, will not sticke both to lie, to swaere, and to vse many other collusions, whereby to deceiue, yet who dares tell him that he is but a common *Coffier*?

No, it is more safety for a man to commit sinne then to reprove sinne; and what an easie matter is it now for a man to be Honest, ouer it hath been in times past, when euery vsurer, euery extortioner, euery pricker, euery robber, euery adulterer, and euery common drunckard is an *Honest man*?

And he that will otherwise depraue them, there is law for him, he must stand to the mercy of twelue men, a Jury shall passe vpon him, and he shall be conuicted in an action of *Slander*. I am halfe ashamed to speake of the honest men that be in this Age, and me thinks when I haue to do with some of them, I shold borrow his maners, that hauing to tell a sober tale to a Justice of peace, would still begin his speeches, with *Sir reverence to your worshipps honesty*. The fellow had learned good manners, and we may well put a *Sir reverence*, when we do speake of honestynow adayes; for every rich man is an *Honest man*, there is no contradiction to that, and this makes a number of them to gather wealth they care not how, by the vndoing of their poore neighbours, because they would be honest.

In former ages, he that was rich in knowledge was called a wise man, but now there is no man wise, but he that hath wit to gather wealth, and it is a hard matter in this age, for a man to raise himself by honest principles, yet we are still desirous to mount, but not by the *Chariers of Elias*.

Virtue hath but a few that doe fauour her, but they be fewer by a great many in number, that are desirous to follow her.

But

But is not this an Honest age, when ougly vice doth bear the name of seemly vertue, when Drunkenesse is called goodfellowship, murder reputed for Manhood, Letchery is called honest loue, Impudencie good audacity, pride they say is decencie, and wretched Miserie they call Husbandry: Hypocrisie they call Sincerity, and flattery doth beare the name of Eloquence, Truth and veritie; and that which our predecessors would call flat Knaury, passeth by the name of wit and policy?

Then sie vpon Honestie, that is thus polluted by men, I hope yet amongst women we shall finde it more pure and undefiled.

In former ages, there were many imperfections attributed to women, that are now accounted no defects at all, neither are they thought to be any scandals to their reputations.

Moses seemeth in a sort to scoffe at some foolish nicities, that were vsed amongst women in his time, *Deut. 28.*

And the Prophet *Ezay* reprehendeth the wanton gestures that were vsed by the daughters of *Sion* in his daies, & their haughtynesse of minde; at their stretched out necke, at their wandering Eyes, at their walking and their Missing, as they passed through the streets; then he sets down (as it were) by enumeration so many vanities, as for breuities sake I will here omit to speake of, *Ezay* 3.

As *Salomon* pronounceth the praises of those women that bee good, so he marketh out a number of capitall offences wherby we might know the ill. And the ancient Romans banished out of their City, all women that were found to be dishonest of their youngs, yet tolerating with those others that were well known to be dishonest of their bodies: thinking the first to be more pernicious then the last, because the infirmity of the one proceeded but from the frailty of the flesh, but the wickednesse of the other from an vngracious and a wicked minde: but now the bitterness of a tongue, the pride of a haughty heart, the shamlenesse of a face, the immodessey of a mind, the impudency of looks, the rowling of wanton eyes, the lewdnesse of manners, the lightnes of behaviour, the loofenesse of life, nor all the rest of those notes that *Salomon* hath left vnto vs, (the true marks of a wicked woman) al this is nothing, nor these imputations are no blemish to a womans credite.

Is shee not to be charged with the abuse of her body? it is well, she is honest, what care we for the deformities of the minde?

Well, you see now a womans honesty is pent vp in a little room; it is still confined, but from her girdle downwards.

Is not this a happy age for women? Men haue many faults, whereby to taint their credites, there is no imperfection in a woman, but that of her body, and who is able to prove that? One payre of eyes will not serue, payre of eyes wil not beleue, there must be 3. witnessses at the least to testifie the matter.

How shall we now be able to iudge of a Harlot, especially if she be rich, & hath ability to bring her accuser to the *Comissarii Court*? we must not condemne her by her outwards shewes, by her new compounded fashions, by her painting, by her poudering, by her perfuming, by her roysting, by her reuellling, by her company keeping; it is not enough to say, shee was lockt vp with a gentleman all night in a chamber, or that shee had bin seen in a strangers bed: her *Provier* wil make your to vnderstand a little Latin, if you be not able to proue *Rum in Rey*; you haue slandered her, you must not beleue your owne eyes in such a case, but you must cry her mercy.

This is ic that makes *Harlots* so scant, as they be now in *England*, nota *Strummer* to be found, if a man would seek from one end of the towne to another.

A general corruption hath ouergrown the vertues of this latter time, and the world is become a *Brothellhouse of sinne*: It is enough for vs now if we seeke but for the resemblance of vertue, for the souerainty of the thing it self we neuer trouble our selues about it.

Both men and women that are the very staues of sinne, will yet stand vpon their credits and reputations, and sometimes putting on the visard of *Vertue*, will seeme to march vnder the *Ensigne of honestie*.

Whither wil you tend your steps, which way wil you turne your eies, or to whome will you lend your listening eares, but you shall meet with vice, looke vpon vanity, and heare those speeches that doe not onely tend to *Folly*, but sometimes to *Ribauldrie*, otherwhiles to *Blasphemy*, & many times to the great dishonor of God? Will

Will you walke the streets? there you shall meet with sir *Lan-*
nce Lack-lard, in a Cloake lined through with Velvet, and besides
his Doublet, his Hose, his Rapier, his dagger, not so much but the
Spurs that hang ouer his heeles, but they shall be guilded,

Will you now crosse the way a little on the other side, there
you shall meete with Sir *Henrie base-bark*, so trickt vpon the spicke
and span new fashion, that you would sooner take him to be *Præ-*
terius the god of Shapes, or some other like *Celestiall power*, then a
vaine *Terrrestriall fool*.

Your eares againes shall be so incumbred with the rumbling
and rowling of *Coinches*, and with the Clamaors of such as doe fol-
low them, that are stil crying out, *O good my Lady, before your cha-*
rable Almes vpon the lame, the blinde, the sick, the diseased, good my
Lady one peny, or half peny for the iender mercy of God we beseech it: but
let them call and cry till their tongues doeake, *my Lady hath nei-*
ther eies to see nor eares to heare, shee holdeth on her way xper-
haps to the *Tire makers shoppes* where she shaketh out her crownes to
is deformity in Arts, vpon such artificiall deformed *Periwigs*, that
they were fitter to furnish a *Theater*, or for her that in a *Stage play*
should represent some Hag of Hel, then to be vsed by a Christian
woman, or to be worne by any such as doth account her selfe to
be a daughter in the heauenly *Jerusalem*.

I am ashamed now to aske you to goe into any of these *Drin-*
king houses, where you should aswell see the beastly behauior of
Drunkards, as likewise heare such swearing and blaspheming, as
you would thinke the whole house to be dedicated to loathsome
sinne, and that hell and damnation were both together there al-
ready resident.

Will you now go visite the shopkeepers, that are so busie with
their *what lack you, or what is it you would have bought*, and let vs take
a good survey, what the commodities be that they would thus set
forth to sale, and we shall find that as *Digener* passing through a
Faire, cried out: *O how many things are here to be vented that nature*
hath no need of? so we may likewise say, O how many gaudy trifles
are here to be sold, that are good for nothing, but to maintaine
pride and vanity?

If sometimes we happen to hit vpon such necessaries, as are (indeed) behouefull for the vse of man, let the buyer yet looke to himselfe, that he be not ouerreached by deceit and subtlety.

Shall we yet make a stuppe to Westminster Hall, a little to ouer lookethe Lawyers?

My skil is vnable to render due reuerence to the honorable *Judges*, according to their worthines, but especially at this instant as the benches are now supplied; neither would I eclips the honest reputation of a number of learned Lawyers, that are to be held in aeuerend regard, and are to be honoured and esteemed; yet amongst these there be a number of others, that doe multiply suites, and draw on quarrels between friend, & friend, betwene brother and brother, and sometimes betweyne the father and the sonne; and amongst these although there be some that can make good shift to send their clients home with penniles purses, yet there be otherosome againe, that at the end of the Terme doe complaine themselves, that their gettings haue not bin enough to defray their expence; and do therefore thinke that men are come to be more wife in these days, then they haue been in former ages, and had rather put vp a wrong then fee a Lawyer: but I do not thinke there is any such wisedome in this age, when there are so many wrangling spirits, that are so ready to commence suites but for a neighbours goose, that shall but happen to looke ouer a hedge: now what conceit I haue in the matter, I will partly manifest by this insoing circumstance.

As the worthy gentlemen that haue been Lord Maiors of the honourable City of London, haue beeene generallie renowned for their wisdom in governement, so they haue beeene no leſſe famed for their Hospitality and good house keeping during the time of their Maioralties.

Amongſt the rest, there was one, who not long since being ready to ſet himſelfe downe to his dinner, with his company that were about him, there thronged in on the ſudden a great copany of strangers, in that unreuerent manner, as had not formerly bin accustomed; whereupon one of the officers comming to the L. Mayor, ſaid vnto him, *If it please your Lordſhip, here be too few ſtooleſ.* Then lieſt kane (answered the Maior) *here are too many geſſeſ.*

Now

Now I am perswaded that if Lawyers (indeed) haue iust cause to complaine of their little gettings, it is not for that there be too few suites, but because there be too many Lawyers, especially of these Attornies, Solicitors, and such other petty *Foggers*, where there be such abundance, that the one can very hardly thriue by the other: and this multitude of them doe trouble all the parts of England. The profession of the Law, I acknowledge to be honorable, and (I thinke) the study of it should especially belong to the better sort of gentlemen: but our Inns of Court, now (for the greater part) are stuffed with the of-spring of *Farmers*, and with all other sorts of Tradesmen; and these when they haue gotten some few *Scrapings* of the Law, they do sow the seedes of suits, they do set men at variance, and doe seeke for nothing more then to check the course of Justice by their delatory pleas: for the better sort of the learned Lawyers, I doe honour them.

They say it is an argument of a licentious common wealth where *Physitians* and *Lawyers*, haue too great commingis in, but it is the surfects of peace that bringeth the *Physitiaps* gaine; yet in him their is some dispatch of businesse, for if he cannot speedily cure you, he will yet quickly kill you: but with the Lawyer there is no such expedition, he is al for delay, and if his tongue be not wel tipt with gold, he is so dul of language, that you shall not heare a comfortable word come out of his mouth in a whole *Michaelsmas Termes*: if you will vnlocke his lips, it must be done with a golden fee, and that perhaps may set his tongue at liberty, to speake (sometimes) to as good a purpose, as if he had still beeene mute.

Let vs leauet the Lawier to his study, and let vs now looke a little in at the Court gate; and leauing to speak of these few innumerable that doe aspire to the fauour of the *Prince* by their honest and vertuous endeaours, let vs take a short suruey of those others that doe labour their owne aduancements by base and servile practices, by lying, by slandering, by backbiting, by flattering, by dissembling: that haue no other meanes whereby to makethem selues gracious in the eie of greatness, but by surrendering them selues to base Implotments, that doestometimes poison the eares of Princes, and vnder the pretence of commong good, doe obtaine those suits that doe oppresse a whole common wealth, and bug to

to maintaine the pride and prodigality of a priuate person.

In the Courts of *Princes*, every greatman (placed in authority) must be flattered in his follies, praised in his pleasures, commended in his vanities, yea, his very vices must be made vertues, or els they will say we forget our duties, we malice his greatness, we envy his fortunes: and he that will offer sacrifice to *Thraso*, must haue *Gnato* to bee his *Priest*: for the itching eares of *vaine Glorie*, are best pleased when they be scratched by *flatterie*.

By these steps of smoothing Courtiers most learn to climbe, & more hit vpon preferment by occasion, then either by worthines, or good desert.

In the Courts of *Princes*, *Fornications*, *Adulteries*, & *Ranishments*, and such others like, haue ben accounted yong Courtiers sports. Honest men haue beene there oppresed, Ribaulds perferred, simple men scorned, innocent men persecuted, presumptuous men fauoured, flatterers aduanced.

Let the Prince himselfe belieuer so studious of the publike good, yet not seeing into all enormities, he is compassed about with those that bee enormous: Let *Traian* prescribe good Lawes for eternall memory, yet where are they sooner broken, then in the Court of *Traian*? let *Aurelius* store his Court with wise men, yet euene there they doe waxe dissolute.

A Princes Court is like a pleasant Garden, where the *Bee* may gather *Hony*, and the *Spider* sucke poysion for as it is a Schoole of *virtue* to such as can bridle their mindes with discretion, so it is a Nurcery of *vice*, to such as doe measure their wils with wikkid vanity.

It hath beeene holden for a *Maxime*, that a proud Court doth make a poore country: and that there is not so hatefull a vermine to the comon wealth as those that are surnamed, *The mothes of the Cour*; but Courtiers will not be easily dash't out of countenance, for it is a Courtiers vertue to be confident in his owne conceit, & he that is so resolute, will blush at nothing.

But now to make an end of this survey of vanity, let vs yet make one iourney more, and it shall be to the Church, and at that time when the Preacher is in the Pulpit: and we shall see such hypocrisie, such counterfeiting, such dissembling, and such mocking with

with God, that were it not but that as his wrath is so often kindled againt vs for our sinnes, shold not yet as often be quenched againe by his mercy, it could not be, but that the iustice of God would euē there attaint vs.

They ou shall see him, that in his life and conuersation (to the shew of the world) when he is out of the Church lieth, as if hee made doubt whether there were any God or no, yet he will there joyne with the Preacher in prayer, & cri out, *O our Father which art in heauen.*

Hallered hys name (saith the common swearer) who with vnlaued lips, doth every day blasphem the name of God.

And he that reposeth his whole felicity in the transitory pleasures of this world, that doth make gold his God, and whose heauen is vpon this earth, will there beseech in praier, *Lord let thy kingdom come.*

Another i that doth repine at the ordinances of God, that will murmur and grudge at those visitations wherewith it pleaseth him sometimes to afflict vs, wil yet make petitions, *Thy will be done on Earth as it is in Heaven.*

There you shall see him to make intercession for his *daily Bread*, that will pollace himselfe all the weeke after, with his daily drinke. But what a misery is this, that the contentious, the malicious, the wrathful, and for him that doth seeke reuenge for the least of a fenceth that was offered vnto him, sometimes by bloudy reuenge, sometimes by suites, and at all times with great rigor and violence, and will yet craue by petition, *Lord forgive vs our trespasses as we forgive them that trespass against us*; drawing thereby their owne damnation vpon their own heads, when at the day of generall Sessiōs, the great Judge shal saynto them, *Ex ore tuo iudicabo*, depart from me thou curſed creature, thy portion is amongſt the *Hypocrites*: for as faſt b without obedience is no *faſh*, but the true marke of an *Hypocrite*, so piofessionaioy ned with malice is a certaine note of *Hypocrieſie*.

Then shall you see the *Extortioner*, the *Adulterer* the *Blasphemer*, vnder the colour of devotion, so transforme themſelues into a ſhew of Sanctimony, that during the time of the Sermon, they doe ſeeme to be *Saints*, but being out of the Church doore,

a man wotid think them ro be *Damy Devils*.

There you shall see the Vsurer, the Briber, the Broake, with their booke laid open before them, turning ouer leaues as busily, as if they were in their counting *houſes*, casting vp of their debts, and calculating what summes were owing vnto them. There you shall see the Merchant, the Shopkeeper, the Tradesman, & such oþthers as do liue by traffique, by buying and selling, lifting vp their eies, heaving vp their hands, and making shew, as if they were inflamed with a hot burning feauer of a firy burning zeale.

But they do vse Religion, as women do vse their painting stuffe, if serues but to cover their deformities, they haue one Conscience for the Church, another for the market, and so they keepe a good one for Sundaies, it makes no matter for all the week after.

Should I speake now of women, they do make as great a shew of deuotion as men; & although there be a number of the graue and godly matrons, zeolots, and well inclined married wifes, gracious and godly disposed damosels and young maidens, that are no leſſe vertuous indeed, then they doe make shew for, yet there be a number of others that do rather frequent the Church to see new fashions, then to gather good instructions, and a number of them rather to be seene themselues, then to ſeeke God.

Now what zeale is that zeale, that will neither let ſlip a Sermon, nor let go a new fashion? This ſtrange attirring of themſelues may well bring admiratio to fooles, but it breeds laughter to the wife.

Yeu ſhall ſee ſome women goe ſo attired to the Church, that I am ashamed to tell it out aloud, but harke in your eare, I will ſpeak it softly; ſitter in good faith, to furnish A.B.H. then to preſſe into the *House of God*: they are ſo bepainted, ſo periwigd, ſo bepowdred, ſo perfumed, ſo beſtarched, ſo belaced, and ſo beimbroidered, that I cannot tell what mentall vertue they may haue that they doe keepe inwardly to themſelues, but I am ſure to the outward ſhew it is a hard matter in the Church it ſelue to diſtinguifh betweene a good woman and a bad.

Our behauours, our gestures, and our outward attires are tonges to proclaimē the inward diſpoſition of the mind: then away with this pretended zeale, let vs not make Religion a Cloake for *Impiety*.

If wee will see Christ, let vs seeke him so as we may finde him in the high way of humilitie, but not of pride and impudency.

I thinke amongst many women that are thus frequenting Sermons, there be some that will catch at some pretie sounding words, & let them matter slip that they ought especially to attend: as the poore gentle woman that was so dismaid at the Preachers wordes, whod discoursing to his auditory of the general day of iudgement, how we should be then called to a strait and a strait account: the poore gentlewoman being returned to her own houise with this newes, began to fall into a sudden fit of weeping, which being marked by some friends that were about her, they besought her to make knowne into them, the cause of her griefe; her answer was, that she was but now come from a Sermon, that had so troubled her in her thoughts, that she could not refraine from shedding teares: those that heard her, thinking that she had bee ne stricken with some godly remorse in remembrance of her former mislaid life, began to comfort her, telling her how God had mercy in store for all penitent sinners, and her teares so distilled, being an argument of her hearty repentance, there was no doubt in her, but to hope of saluation.

Alas (said she) it is not the remembrance of my sins that doth thus perplex me, but when I consider with my selfe what a great assembly will then make their appearance at the day of that generall Sessions which the Preacher speake of, it maketh me to weepe, to thinke how ashamed I shal be to stand stark naked before such a presence (as he saies) will be in that place.

See here the very height of a Gentlewoman's disquiet, what a scruple it was that thus incumbered her conscience. God grant there be not many others that doe make the like collections, and that will sometimes bee disputing of the Preachers words, which they beno kesseable to conceiue, then unwilling to follow: there be many that will seeme to professe Religion, as well men as women, and that with great zeale and feruency; but they liue not therafter, euen those that by their outward shew, doe thirst after severall Chapters, and when they hit vpon some interpretation to

Vol : mudi qd. 1711. 2d. C. 2 nourish
February

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nourish their sensualitie, they stay there, and are the worse for the reading.

Some of mannes(saith God to the Prophet Eschiel) my people sibbere thee, and they heare my words, but they will not do them, their bearing goeth after cometousnesse.

To speake against sinne in this Age, is like the filling of *Damnes Tubs*, and either they thinke there is no God at all, or else they thinkelast to be such a one as it were as good there were none at all: for it is leise dangerous for a man to commit sinne, then to reprooue sinne.

To reprehend *Drunkenesse, Whoredome, Blasphemie*, or to speake against that pride that God will surely punishment, we must not doe it, they will say we are too bitter, too biting, too satyricall; and thus we are more afraid to offend vicious men, then we are desirous to please God.

But tell me now, thou beastly *Drunkard*, thou vicious *Adulterer*, thou *Swearer* and prophanter of Gods holy name, which of you, if you had a wife that had plaied the *Strumpet*, if shee shold come vnto thee with submissive words and shewes of repentance, and that vpon the hope of her amendment, thou wouldst pardon what was past; wouldst thou not thinke it much if thou hadst forgiven her once, shae shee shold afterwards play the harlot againe? but if thou hast so much kindeste to remit the seconde fault, if she shold yet come the third time with one of her *Roring boies*, in her company, and shold play the Harlot before thine owne face, (thou thy selfe standing present) and would yet with a smiling countenance, and inciting shewes offerto come and kisse thee; wouldst thou not despise her? wouldest thou not spit at her? wouldest thou not spurne at her? wouldst thou not abhorre her?

Then what doest thou think of thy God (if I may so teame him to be thy God) whom thou thy selfe hast disfavoured, and broken that contra^ct, which was made betwene him and thee when thou wee^re baptizid? that remaist euery day from sinnes to sinne, a whooring, till perhaps on Sundaies, and then thou goest to Church with a smiling countenance, to diffemble and flatter with God, and wile seeme to come and kisse him, may thou comest to mocke him; and to speake the truth, to tempt him: for

Sunday it selfe is scarce ouer past, but thou returnest back againe to thine adultery, to thy drunkenesse, to thy blasphemie, to thy vurie, to thy bribery, to thy perury, to thy pride, to thy vanity, and to all therest of thy former impieties: doest thou not tremble now at the iudgements of God? doest thou not feare his vengeance sodainely to fall vpon thee?

Perhaps thou wolt thinke thy selfe to be in no danger, and wilt but iest at me that would but put thee into some foolish feare: well, iest at it and spare not; but when *Time* hath done his office, thou shalt see what will come of iesting.

They were wont to say, the world did run on wheeles, and it may well bee, if hath done so in time past; but I say now, it goes on *Crouches*: for it is waxen olde, blinde, decrepit and lame, a limping world God knowes, and nothing but halting betweene neighbor & neighbor, betweene friend & friend, betweene brother & brother, and down-right halting (sometymes) betweene the Father and the Childe; the sonne that will erate his Fathers blessing in the morning, will wish him dead before night, that hee might enjoy his inheritance. And as the world is become thus lame and limping, so it is otherwise growne so farre out of reparations, that (I thinke) there is no hope of amendment; the best remedy were, if every man would amend one, and that will not be performed in haife, for we imitate nothing but what we doe see: and whom do we see setting vp that light, that might shine vnto vs in example? no, the world is become feeble, her spirits are spent, shee is grown *Bis puer*, shee is become childish, and begins to dore afresh on that shee sometimes scorned.

The possession of gold, vnlawfully gotten, was wont to be called a capitall offence, now there is nothing more desired.

In *Diesbus illis*, they bent their whole endeouours to win honurable reputation, but now for popular praise and vaine ostentation.

Our predecessours ordained lawes whereby to restraine the prodigall from spending their owne wealth in riot and excessse, but now there is no expence so laudable as that which is spent in vanity.

Informer ages they thought him to be but a bad states-man,

that

that had aspired to ouermuch wealth, but now there is nothing more dis pied then for a man to be poore and honest.

The oldefashion was to doe well, but now enough to speak well.

In the oldetime to performe, but now enough to promise.

Men were wont to blush when they went to borow money,

but now they are ashamed to pay their debts.

Flattery hath bin accounted the profession of a knave, but now

it is better for a man to flatter too much, then not to flatter at all.

The mouents of goodnes are so weather-beaten, that iniquity hath almost lost no Character therof vndefaced.

If men should degenerate as fast the next age as they haue done but within the compasse of our owne memory, it will be a mad world to live in.

Children must receiue by tradition what is left vnto them by example from their parents; they can goe no further then Imitation; and what was it but example, that brought downe Sir G and brimstone vpon *Sedome* and *Gomorrah*, when the abomination of the elder, was still imitated by the younger?

Children can neither heare nor see either at home or abroad, but that which is altogether vaine or vnlawfull.

How is it possible that the daughter shold be basifull where the mother is past shame, or that she shold be continent, where the mother is impudent?

The old prouerbe is, *If the mother bee basifull, the daughter ambleth*, but there be some parents, that do think the most spesed way of preferment, is to bring vp their daughters in audacious boldnes, to make them impudent and past shame.

Cato deprived a *Senator of Rome*, but for kissing his wife in the presence of his daughter.

We doe not fashion our selues so much by reason as we doe by example; for custome and example are arguments good enough to make vs to follow any fashion.

We are become like *Lathus Scepealed* by the eies, we conciue but of what we doe see; and the vulgar seeing nothing but apperances, maketh iudgment onely by that which is subiect to the sight.

To be vertuous, why it's a Capitall crime, and there is nothing more dangerous then to be securely innocent.

Our ancients sought for the true effects of vertue, and we only but hunt after a vaine popular praise.

How ianumerable and (almost)inevitable traps are set in the tract of vertue, and that is all her walkes? perhaps we may hit on some one now and then, that wil kisse the wizard of vertue, but shew them the true face, and you turne all their kisses into curses; there be few that doe undertake the tract aright, no, our whole studie is how we may live in pompe, in pride, in pleasure, but we haue no care at all, neither how to live, nor how to die well.

We doesteeke rather how to couer faults, then how to mend faults, yea, the most sharpe and quickest witted men, those that be called the wise men of the world, what be their policies, or whereunto doe they apply their wits, but to couer their naughtynesse?

If they haue a little good amongst a great deale of ill, they thinketh good to be utterly lost, that hath not the eies of the world to witness it, and to give it an applause; so that if they doe any good, it is but to the end to be seene and to be praised by men, for in secret they will deen oþer thing.

If they forbear to doe euill, it is for feare the world should know it, and were that feare taken away, they would sticke at noþing.

I thinketh there is not a more precious creature in the world, then is a man, if he be both wise & wicked: for where the wit is bribed by affection, the weapons of Reason are many times wrested, and sometimes managed against Reason it selfe, neither is there any thing that maketh vs more unreasonable, then that which we call Natural Reason.

The wisdom of the flesh(that is indued with knowledge) hath often times more endangered, then the feeble force of simple ignorance.

A wicked man induced with litterature, is the worst of all men, and amongst Christians, none more pernicious then the *holy Hypocrite*.

Origen hath left vnto vs, this caueat for our instruction : *The Here.*

Hertiques(saith he) *that a good life* is *much more beryfull and hath*
more authority in his words, then he, that doth discredite his doctrine with
the lendeesse of his life: so that we may conelude those vices to be
most abominable, that are most desirous to looke like vertues.
now it were a hard matter for me to distinglisch betweene men,
who were good and who were bad: but if I might give my verdit
to say who were the wisedmest now in this age, I would say they
were Taylers: would you heare my reason? Because I do see the
wisdome of women to be still over-reacht by Taylers, that can
please to inuent and the wisdome of them againe is as much ouer-
teached by women, that can iustice their husbands to suffender
and give way to all their new fangled follies: they are Taylers
that can beset the wisedmen. So that M. Maiors conclusio
be good, that because Looke his yongest sonne oueruled his mo-
ther and Looke another againe ouaribled M. Maior him selfe; and
M. Maior by office oueruled the Towne, Ere, the whole Town
was oueruled by Looke M. Maiors sonne: by the same conse-
quence I may likewise conclude, that Taylers are the wisedmen:
the reason is already rendered, they do make vs all Fools both
men and women; and doe make the whole world with their new
inuentions. But are they women alone that are thus seduced by
Taylers? do but look among st our gallants in this age, & tell me,
if you shall not finde men among st them to be as vaine, as nice, &
as gaudy in their attire, as she that among st women is accounted
the most foolish.

And how many are there, that if they doe thinke them selues
to be but a little out of the Taylers discipline, they will beginne to
grow as Melancholy, and to looke as drouily, as the poore lame,
rif, that is but newly striken to the heart with the eby aspect of
Damnesfolly; his dearest beloued (and scarce honest) mistres.

We are forbidden by the Scriptures to call our brother Fooles,
this is it that makes me something to forbear, yet when I chancce
to meeete with such a new fangled fellow, though I say nothing to
him, yet God knowes what I thinke.

The holy Scriptures haue denounced a curse no leſſe grievous
to

to the *Idol-maker*, then to the *Idol* it selfe: now under the correction of *Dinimy*, I would but demand, what are these *Puppet-making Taylers*, that are every day inventing of new fashions, and what are these, that they doe call *Attire-makers*, the first inventors of these monstrous *Perings*, and the finders out of such like immodest attire? what are these, and all the rest of these *fashion-mongers*, the inventors of vanities, that are every day whetting their wits to finde out those *Gaudes*, that are not only offensive unto God, but many waies prejudicall to the whole Common-welth? if you will not acknowledge these to be *Idol-makers*, yet you cannot deny them to be the *Devild enginres*, singodly instruments, to decke and orisise such men and women, as may well be reputed to be *Idols*; for they haue eies, but they see not into the way of their owne saluation, and they haue ears, but they cannot heare the judgments of God denounced against them for their pride and vanitie.

These *Enginres* of mischiefe, that like *Malks* do lie and rot in sinne, till they haue cast vp a mount of hatefull enormity against *Heauen*, they may well be called the *Soldiers* of the *Dine*, that will fight against the mighty hand of God.

There are certaine new invented professions, that within these fourty or fifty yeares, were not so much as heard of, that are now growne into such generaltie, and are had in such request, that if they do flourish still; but as they haue began, I thinke within these very few yeares, the worthy Citizens of London must be enforced to make choise of their Aldermen, from amongst these vperstart companies, which in the meantime doe robbe the Realme of great summs of mony, that are daily speat vpon their vanities.

As these *Attiremakers*, that within 40. yeares, were not knowne by that name, and but now very lately they kept their lowzie commodity of *Perings*, and their other monstrous *Attires* closed in boxes, they might not be seene in open shew, and those women that did vsse to weare them, would not buy them but in secret.

But now they are not ashamed to set them forth vpon their stallis, such monstrous *May-poles* of *Haire*, so proportioned and de-

formed, that but within these 20. or 30. yeares would haue
drawne

drawne the passers by to stand and gaze; and to wonder at them.

And how are Coach-makers and Coach-men increased, that fifty yeares ago were but few in number, but now a Coach-man and a Foot-boy is enough, and more then every Knight is able to keepe.

Then haue we those that be called *Body-makers*, that do swarm through all the parts both of London and about London, that are better customed, and more sough't vnto then he that is the *Soule-maker*.

And how many *Items*, are brought in for the bodies wantonnesse, but not so much as a *Memorandum* for the *Soules* blessednesse?

The body is still pampered vp in pompe, in pride, and in the very dropse of excesse, whilest the *Soule* remaineth, poore, naked and needy, and the *Soule* that giueth feeling to the body, doth not yet feele her owne euill, nor never remembreth her own misery, but in the euill which she there endureth.

But he that some forty or fifty yeares sithens, shold haue asked after a *Pickadilly*, I wonder whb could haue vnderstood him, or could haue told what a *Pickadilly* had beeene, either fish or flesh.

But amongst the trades that are newly taken vp, this trade of *Tobacco* doth exceede: and the money that is spent in smoake is vñknowne, and (I thinke) vñthought on, and of such a smoake as is more vaine then the smoake of faire words, for that (they say) will serue to feed *Foules*, but this smoake maketh *Foules* of *men*. Methinkes experiance were enough to teach the most simple witted, that before *Tobacco* was euer knowne in *England*, wee liued in as perfect health, and as free from sicknesse, as we haue done sithens: and looke vpon those (whereof there are a number at this present houre) that did auer take *Tobacco* in their liues, & if they doe not liue as healthsome in body, and as free from all manner of diseases, as those that do take it fastest: they say it is good for a *cold*, for a *Poze*, for *Rheume*, for *Aches*, for *Dropsies*, and for all manner of diseases proceeding of moist humers: but I cannot see but that those that do take it fastest, are as much (or more subiect,

icest to all these infirmitieis, (yea and to the poxe it selfe) as those that haue nothing to doe with it : then what a wonderfull expence might very well be spared, that is spent and consumed in this needless vanity ?

There is not so base a groome, that comes into an *Ale-house* to call for his pot, but he must haue his *pipe* of *Tobacco*, for it is a commodity that is now as vendible in every Tauerne, Ionne, and Alehouse, as either wine, Ale, or Beare; and for Apothecaries shops, Grocers shops, Chandlers shops, they are (almost) never without company, that from morning till night are still taking of *Tobacco*: what a number are there besides, that doe keepe hou-ses set open shops, that haue no other trade to liue by, but by selling of *Tobacco*?

I haue heard it tolde, that now very lately, there hath bin a Catalogne taken of all those new erected houses that haue set vp the trade in selling of *Tobacco*, in London and neare about London: and if a man may beleue what is confidently reported, there are found to be vpward of 7000 houses, that doth liue by that trade:

I cannot say whether they number Apothecaries shops, Grocers shops, and Chandlers shops in this computation, but let it be that these were thrust in to make vp the number: let vs now looke a litle into the *Violaine* of the matter, and let vs cast vp but a slight account, what the expence might be that is consumed in this smo-ky vapour.

If it be true that there be 7000 shopps in and about London, that doth vent *Tobacco*, as it is credibly reported that there bee ouer and abooue that number: it may well be supposed to be but an il customed shopp that taketh not fueshillings a day: one day with another, throughout the whole yeare, or if one doth take lesse, two other may take more: but let vs make our account, but after 2 shillings six pence a day, for he that taketh lessethen that, would be iable to pay his rent, or to keep open his shope windowes, neither would *Tobacco* houses make such a muster as they doe, and that almoft in every Lane, and in every by-corner round about *Londen*.

Let vs then reckon thus: 7000 halfe Crownes a day, amounteth iust to 3 hundred nineteen thousand 3. hundred seventy five

five pounds a yare; *Summataris*, All spent in smoke. I do not reckon now what is spent in Tavernes, in Innes, in Alehouses, nor what gentlemen do spend in their owne houses and Chambers; it would amount to a great reckoning: but if I could deliuer truely what is spent throughout the whole Realme of England, in that idle vanity, I thinke it would make a number of good people (that haue any feare of God in them) to lament, that such a Malfe of Treasure shoulde be so basely consumed, that might be imploied to many better purposes.

I haue hitherto perusid the vaine and idle expences that are consumed in *Tobacco*, now by your faours, a little to recreate your weareid spirits, I will acquaint you with a short *Dialogue* that was sometime discoursed betweene a *Scholler* and a *Shoemaker*, which happened thus.

A *Scholler* (and a master of *Artes*) that vpon some occasions being herein *Lendred*, driven into want, hitting vpon a *Shoemaker*, began to make his mone, and told him, that he was a master of seaven *Sciences*; that was in some distresse & besought him to bestow some small courtesie on him, for his reliefe.

The *Shoemaker*, having over-heard him, first wiping his lips with the backe of his hand, answered him thus: Are you a master of seaven *Sciences*, and goe vp and downe a beggning? I will tell you my friend, I haue but one *Science*, and that coatis it but in making of *Shooes*, but with that one *Science* I do liue, and with it I do keep myselfe, my wife, and my family, and you with your seven *Sciences* to be in want, I cannot beleue you.

Sir (said the *Scholler*) I tell you a true tale, the more is my griefe, I am a *Scholler* and I haue proceeded master in the seaven *Liberall Sciences*, and yet (as my fortune hath conducted me) I am driven into distresse, and would be glad but of a poore relieve.

Aha (quoth the *Shoemaker*) now I understand yee, you are a master of the seaven liberall sciences; I haue heard of thosse same liberal *Sciences* before, but I preceiue they are not haſſe so bounti- full to the purse, as they bee liberaſſe in name: well, I am sorry for you, but I haue no money to beſtow; yet if good counſell would ſerve your turne, I could ſet you downe a course, how you might liue, you ſhould not neede to begge.

Sir

Sir (said the Scholler) good counsell comes neare out of season to a man that is wise; I will give you thankes for any aduice you will give me that is good.

Then (quoth the Shoemaker) you shall let alone those same Sciences, that you name to be so liberall, and you shall enter your selfe into any one of the three Companies that haue now better ta-
king, and are growne to be more gainefull then all the seauen Sci-
ences; that you haue hitherto learned, and put them all together.
And what be those three Companies (said the Scholler) that you

so much commend?

They are three Companies (said the Shoemaker) that are now in most request, and haue gotten all the trade into their owne hands; the first is to keepe an Alehouse, the second a Tobacco house, and the third to keepe a Brothell-house.

I haue done with my Dialogue, and I think of my conscience the Shoemaker aimed somthing near the marke, for he that did but see the abundance of Ale-houses, that are in every corner, I thinke he would wonder how they could one liue by another; but if he did behold againe, how they are all replenished with drunckards, euery houre in the day (and almost euery minute in the night) and did yet againe see their beastly demeanours, heare their blasphemies and their vngodly words, their swearing and their ribauldries, would tremble for feare lest the house shold sinke. For Tobacco houses & Brothell houses (I thank God for it) I do not vske to frequent them, but active minds must haue exercise, & I think to auoid the inconuenience of a Brothell house, it were better of the twaine, to sit in a Tobacco House. It hath been a great faction that in former ages would still undertake to support Banderie, and they haue bin better men then I am of peace, that would both countenance a Cuntzian, and boulster out a Band.

These poore Harlots haue sometimes bin brought to ride in a Cart, when the silken Strumpets (perhaps) haue ridden in Coaches; but there are no Harlots now adayes but those that are poore, for she that hath any friends at all to take her part, who dares call her Harlot?

Some good mans liuerie, the countenance of an Officer, the bri-

bing of a Constable, or any thing will serue, and she that hath not twenty companions at her beck, that will sticke to her at a dead lift, let her ride in a cart in the Diuels nature, she deserves no better.

Should I now speake of spirituall Whordome, which the Scriptures do call *Idolatrie*? I dare scarce speake against it, for offending of *Papists*, that were never more dangerous, then they be at this houre.

I remember that many yeares since, I saw a few printed lines, intituled, *The Blazon of a priest*, written by some *Herald of Armes*, that had pretily contrived a *Papist* in the compasse of *Armarie*. He first made description of a *Papist Rampant*, a furious beast, and although it be written, *that the dñe doth goeth about like a Roaring Lyon*, yet the *dñe* himselfe is not more fierce and rigorous; there is a *Papist*, where hee is of force and ability to shew his tyranny: wittelte the murthers, the malfaçess, the slughters, the poisonings, the stabbing, the burping, the broiling, the torturing, the tormenting, the persecuting, with their other bloody executions; every day fresh is example infinite to be tolde, and horrible to be remembred.

The next is a *Papist Masser*; this is an instrument of sedition, of insurrection, of treasons of rebellion, a Priest, a Jesuite, a Seminarian, ty, and such other as doe finde so many friends in England and Ireland, bocht to receive and harbour them; as it is much to be feared, we shall finde the smart of it in time to come. We haue then a *Papist Volant*; I thinke amongst the rest these dookeast harness, yet they will say they flie for their consciences; when it is knowne well enough, they doe both practise and conspire: we are informed that *The King there is a Papist*, *Regardant*; he obserueth times, bdeasfahs, places and persons, and although he be one of the Popes *intelligenter*, yet he walketh with such circumspection and heed, that he is not knowne but to his owne faction.

We are now come to a Papist Dormant; he obserueth times, bdeasfahs, till as a Fox: he sleepes with open eies, yet sometimes seeming to wikkate lockes and pries into opportunity, still feeding himselfe with those hopes, that I am in hope, shall never doe him good.

There is yet againe a *Papist Conciant*; this is a dangerous fal-low, and much to be feared; he creeps into the boosome of the

State, and will not sick to looke into the Court, may (if he can) in-
to Court-counsels, he will shew himselfe tractable to common
wealths prescriptions; and with this shew of obedience to Law, he
doth the Pope more seruice then twenty others that are more re-
sisting.

The last we will speake of, is the Papist *Pendant*, indeed a Pa-
pist Pendant is in his prime perfection: a Papist Pendant is so fit-
ting a pcece of Armory for the time present, as all *Heralds* in
England are not able better to display him; a Papist is then in
chiefe, when he is pendant, and he never comes to so high prefer-
ment, but by the Popes especiall blessing.

But if Lawes were awell executed as they be enacted, Popery
could not so spread it selfe as it doth, neither in England nor in
Ireland, nor it could not be but that these diuellish practises of
Poissons, of Pistols, of stabbing Knives, and of Gun-powder
traines, would be important motiues to stirre vp the considerati-
ons of thos that be in authority, to spie out these masked crea-
tures, that haue tongues for their Prince, but do referue their
hearts for the Pope.

But alas good *Vertue*, art thou become so faint-hearted, that
thou wilt not discouer thy selfe, that art thus iniured? I wis, thou
hadst never more need to looke about thee. I would I could wish
thee for a time to put away *Paince*, & to become a little *Cholerike*,
if not for their sakes that do loue thee, yet for thine owne securi-
ty. If *Vice* dare take boldnesse to offend, why should not *Vertue*
take courage to correct? but I know it is losse of time to speake a-
gainst Popery, and as little it will preuaile to speake against any
manner of sinne, yet we want no positive Lawes whereby to bri-
ngle abuse, but the example of a good life in them that should mi-
nister the due execution of these Lawes, would be more effectu-
all then the Lawes themselves, because the actions of thos that
be placed in authority, are receiued by the common people, for
precepts and instructions.

But the greatest number of them, doe rather shew their autho-
rities in correcting of other mens faults, then in mending their
owne; and it is hard when he that cannot order his owne life,
should yet be made a minister to correct the misdemeanours of
others:

others: there can never be good discipline amōgſt inferiors, where there is but bad example in superiors: but where superiors haue bin more ready to ſupport the ſin then to puniſh ſin, & when a Noble-mans liuery was countenance good enough to keepe a Drun-kard from the Stockes, an adulterer from the Cart, and ſometimes a theefe from the Gallowes: when knowne Strumpets could vaine themſelues to be ſupported and vpholden by great perſons, and to receiue ſuch countenance from them, that it was holden for a *Maxime* among ſt a great number of yong wantons, That to ſurrender themſelues to the luſt of ſuch men as were in great place, and authority, was the next way to get preſeruent, and to winne them many friends.

This was it that made a number of yong womea (in those times) to ſhake off the veyles of ſhamefafnes, and to offer the vſe of their intemperate bodies to common proſtitution, though not verbally in wofds, yet vnder the ſhewes of their gaudy and garifh attireſ.

I am not yet ignorant but that in theſe daies there be a number of women, that in respect of any abuse of their bodies are both good and honest, and yet if we ſhould judge of them but according to their outward ſhewes, they doſe ſeeme more Cypritan like, then euer was *Lais of Corinthe*, or *Flora of Roma*.

The ancient *Romanes* prohibited all ſorts of people, as well men as women, from wearing of any light coloured ſilks, or any other gaudy garments, *Plaies and Harles*, only excepted, for to them therewas tolleration in regard of their professions.

There is mentioned of a Canon in the *Civill Lawe*, where it was ordained, that if a man did offer violence to any woman, were ſhe never ſo virtuous and honest, yet attired like a Strumpet, ſhe had no remedy againſt him by Law.

And we doe ſind it teſtified of a great *Lady*, who upon ſome occation of buſineſſe, caſting ouer her a light coloured veile, and being thus met withall by a young gallant, he began to court her with complements of loue; the which the *Lady* taking in great dif- daime, reproved his ſawcineſſe, that would offer that diſgrace to her that was honest; that ſhe was not as ſhee ſeemed to bee to the outward ſhew: the young gallant as angry as ſhee reſurned her this anſwer:

Be

Bewhat you list to be (said he) I know not what you be, but if your honestie be such as you say, be so attired then, or else be as you are attired. *Vertue* is zeuer decked vp with externall pompe, to procure respect, her very countenance is full of Maiestie, that commandeth admiration, in all that do behold her.

It hath beeene questioned, whether *Chasteitie* ioyned with *Vanity*, doth merite any commendation or no; but that a proud and a gaudie garment shoud shroud an humble or a modest mind, it is *Rara avis in terris*, a matter seldom seene; but this is out of doubt, that this ouermuch affected *Folly*, doth liue with no selfe suspected *Honesty*.

She is but an ill hufwife therfore of her owne credite, that wil bring it into construction.

The *Philosphers* would ayme at the inner disposition of the minde, by the externall Signes of the body, affirming, that the motions of the bodie are the true voices of the minde.

Augustus on a time of great assembly, obserued with diligence, what company they were that courted his 2. daughters, *Livia*, and *Julia*, who perceiuing the first to be frequented with graue and wise *Senators*, and the other again to be solicited with wittesse and wanton *Roysters*, he discouered thereby their seuerall dispositions: being not ignorant, that custome and company doth for the most part sympathize together, according to the proverbe, *Simile simili gaudet*, Like will to like, quothe the Diuell to the Colier.

A womans blush is a signe of grace, and a good woman will quicklye blush at many things, nay it were enough to make a vertuous woman to blush, but to thinke with her selfe that she could not blush.

The blush of a womans face is an approbation of a chaste and an honest minde, and a manifest signe that she doth not approue any intemperate action, or any other wanton speeches or demeauors, that are either offered to her selfe, or to any other in her presence.

The woman that forgetteth to blush, it is an argument that she is past grace, for shamefashelfe is not only a bridle to sinne, but it is likewise the common treasury of feminine *Vertue*.

The bold audacious woman, cannot but be taxed of *impudency*; it is one of the notes that *Solomon* giues whereby to distinguish a good woman from a bad.

The beauty of behaviour, is more precious in estimation; then the beauty of the body, and the woman that will maintaine her credit, must not be too conuersant: but the time rather serueth to looke *Babes* in wemens Eies, then to picke out *Mantes*.

Yet I am sorry for some of them, that (I thinke) will care little for going to *Hauen*, because there is no good *Coachway*.

Lycurgus ordained the *Laconian* women, the exercize of their limbes, as running, leaping, wrastling, beauing and throwing of weights.

These exercises he permitted, whereby to increase their vigor and strength, that their propagation and of spring might be the more strong and sturdy.

But now our women are trained vp in idlenesse, in ignorance, in pride, in delicacy, and their issue(for the most part) are leaning to their mothers constitutions; feeble of body, weake in minde, effeminate and fearefull, fitter to ride in a *Curtizan Coach* vp and downe the streets, then to besride a stirring Horse in the Field, and doe know better how to mannage a *Tobacco pype*, then how to charge a *Pyke*, or a *Lance*.

The *Laconian* women brought foorth a propagation of men of haughty courage, able both in body and minde, to serue their country, to defend and fight for their liberties; but our women in these times, they bring a generation of *Menaceck*, that do bend their whole endeoures to effeminate nicity, to pride and vanity.

Cato being Censurer to make choice of a Generall for the *Pannonian* wars, openly disgraced and dismissed *Publius*, because hee had seen him to walke the streets of Rome perfumed: but now our Gallants doe thinkē themselues nothing more disgraced, if they be not perfumed, bespiced and bepowdred, that a man may welsent them the breadth of a street.

And from whence commeth this wearing, and this imbrodering of long locks, this curiosity that is vsed amongst men, in frizing and curling of their haire, this Gentlewoman-like starcht bands, so be edged, and belaced, fitter for *Maid Marion* in a *Morris dance*,

dancethen for him that hath either that spirit or courage that would be in a Gentleman?

But amongst all the rest of these ill-becoming follies that are now newly taken vp, (me thinks) these yellow starcht bands should be euer best suited with a yellow Coate.

I haue heard of a Gentleman that protested himselfe to be so fierce and furious, if he were but a little displeased, that during the time whilst his anger did last, he neuer durst looke in a glasse, for feare he should affright himselfe with the terrorre of his owne lookes.

And are not our Gentlemen in as dangerous a plight now (I meane these *Apes of facy*) that do look so like *Attiremakers maids*, that for the dainty decking vp of themselves may fit in any Seamstresses shop in all the *Exchangel*.

Methinks a looking glasse should be a dangerous thing for one of them to view himselfe in, for falling in loue with his owne lookes, as *Narcissus* did with his owne shadow.

I am yet perwaded, that our women in this age are as really indued with *Nature* abilities, as they haue beeene in times past, but they doe faile in that education that they had in times past, they doe (for the most part of them) see nothing but vanity, neyther do I thinke, but that the same defect is it, that so enfebleth their of-spring.

But I cannot altogether blame the carelesnes of the world, that it is becom so sparing of good indeauors, when there is neither reward nor recompence for good desert, nor scarce so much as *Memorandum*, for the most honorable enterprise, how worthily soever performed.

We do reade offorraine estates, euen at this present time, what care they haue in rewarding the good, and punishing the ill: and in these two points, that is, as I haue said, in rewarding and punishing, consisteth so high a policy of good gouernment, that it may well be said, that the *Turker*, the *Persians*, and *Tartarians*, and many other barbarous infidels haue built the foundation of their estates, especially, vpon that ground-worke, and haue aduanced themselues to that greatness, that they benow growne vnto onely by these 2. vertues, in rewarding the good, and punishing the il-

For whom reward they, but *Captaines* and *Soldiers*, or where
vse they liberality, but in the field amongst weapons?

How fewere again are they in punishing of those, that do bear
themselues carelesly in their places and offices committed vnto
them? yea they keepe no meane in disgracing base cowardly minds,
nor in honoring of haughty spirits, and valiant *Soldiers*.

But with vs, our *Paralites*, our *Panders*, our fauourers, our *Fid-
lers*, our *Fooles*, our instruments of ambition, our ministers of our
wanton pleasures shal be rewarded; but we neuer cherish wisedome,
till we haue cause to vse her counsell, and then, perhaps, she may
bee rewarded with some *Count hony witer words*, and which we will
bestow, but for our own aduantage, and when our turne is serued,
our kindelise is estranged.

The world is not now the world that it hath been, when the
sauing of a Roman Citizen, was rewarded with honor: the honour
of preseruing our Country is now spent, there is not a *Christie*
now to be found, and where shall wee seek for another *Scrofa*?

Desert, may now go to Cart, and he that cannot ruffle it out in
silkes, will hardly get passage in at a great mans gate.

He that is thought to be poore, is neuer thought to bee wise,
nor fit to haue the managing of any matter of importance: all is
well accepted that is spoken by authority, but truth it selfe is not
believed, if it proceed from the mouth of pouerty.

By this contempt of pouerty, *naice* bath been aduanced, and
fithens riches haue thus crept into credit, the world is rather
growne to give way to the humour of a rich *Feele*, then to follow
the direction of a poore wise man.

Let vs now a little looke into the actions of this age, and speake
truely, when was *Virtue* and *Honesty* more despised? when was
Pride, *Riot*, and *Excetfle*, more inordinate? when was *Adultery*, &
all other vachast liuing, either more apparent, or lesse punished?
when were all manner of abhominations more tollerated? when
those that shoulde minister correction, will sometimes fauour their
owne vices in others, every man accounting that to be most ex-
cellent in fashion, that is most taken vp and enured, by thos that
bee most vicious.

Thou shalt not follow the multitude to do evil, the commandement
of

of the living God, *Exod. 23*. but for these *Adulterers*, these *Drunkards*, these *Swearers*, these *Blaſphemers*, they haue made a sacrifice of their own soules to the Diuell, and haue cast off all care, both of honour and honesty.

But to leau the generall, and to come to the particular, I tell thee thou *Adulterer*, I speake it to thy face, that besidesthe poxe, and many other lothſome diseases, that are incident to *Whorers*, whilst they liue in this world; thy hot burning fire of lust, will bring thee to the hot burning fire of Hell.

And I tell thee *Dineſ*, that pamperest thy ſelfe in excesſe whilst Lazarus lieth crying out at thy gate ready to famiſh, Lazarus ſhall be comforted, when thou ſhalt intreate but for one drop of cold water, to coole thy tongue.

And thou beaſtly *Drunkard*, thou monſter of *Nature*, that amongſt al other ſinners art the moſt baſe and ſeruile: if a *Drunkard*, were as ſeldome to be ſeenne as the *Bird of Arabia*, he would bee more wondered at then the *Oagle*, and more loathed then the *Swine*.

How many Craftſmen that will labour all the weeke, for that which on the ſunday they will ſpend in an *Alehouſe*? that will there moſt beaſtly conſume in *Drinke*, that would relieve their poore wiues and children at home, that otherwhiles doe want wherewith to buy them *Bread*?

But if Drunkenneſſe were not ſo common as it is, a number of Tauerneſ and Ale-houſe keepers, might ſhut vp their dores, but the cuſtome of it doth make it ſo conuerant, that it taketh away the ſence of ſinne.

The generalitie of it, I ſhall not neede to exprefſe, when there is no feaſting, no banqueting, nor almoſt any merry meeting, but Drunkenneſſe muſt be a principall guest: and what a glory is it after the encounter of their Cups, for one Drunkard to ſee another carried vpon mens ſhoulders to their Beds?

The fruits of Drunkenneſſe haue bin very well knowne, ſince Lot committed incest with his owne daughters, ſince Alexander kild his *Citius*, and ſince *Lucius Pius* obtained that victory againſt his enemies, by making of them drunke, that he could neuer affaine vnto, ſo long as they were sober.

When the fume of the drinke once begins to ascend the braine,
the mind ia oppressed with idle thoughts, which sparreth on the
tongue, to contentious quarrelling, to slandering, back biting,
to idle and beastly talking, to swearing and blaspheming, and in
the end, to stabbing and murthering.

I never yet knew a Drunkard to be fit for any good or godly
exercise: and *Cæsar* was wont to say, that he stood more in doubt
of *Brutus* and *Cassius*, that were noted to be sober, than he did of
drunken *Marcus Antonius*.

Let him be of what title he list, if he be a drunkard, do but strip
him of his gay cloathes, and scrape his name out of the *Heralds*
backe, and he is without either evidence or preheminence of the
baseſt rascal, that euer was drunke in an *Ale-houſe*.

Now I tell thee againe thou *Sweare* and *Blasphemar*, that the
heavy curse of God is still depending ouer thy head: thou that vpon
on euery light occasion dost pollute the name of God, that is to
bereuerenced and feared; and doest set that tongue which by the
right of creation, shold be the *Trumpet*, to sound forth his *glory*,
thou doest make it the instrument to profane and blaspheme
his holy name.

How many blasphemous wretches are there in these daies that
doe make oaths their pastime, & will sweare vpon pleasure? and
he that hath not for euery word an oath, and can sweare voluntaria-
rily without any cause, is holden to be but of a weakespirit, a signe
of want of courage: and hee that shall reprooue him in his bla-
phemies, they lay he is a *Puritan*, a precise *Fool*, not fit to hold
a gentleman company: their greatest glory, and the way to
themselves generous, is, to set their tongues against *Heauen*, and
to abuse that name at the which they shoulde tremble and quake
with feare.

In the commandements of the firſt *Table*, God himſelfe is the
obieſt, for they immeadiately apperraine vnto him and there-
fore he that taketh his name in vaine (I thinke) displeaseſeth God
as much or more, as he that againſt the commandement of the
ſecond *Table*, committeth murther: & therefore those positive
Lawes, that doe ſeverely puniſh the aefuall breaches of the ſe-
cond *Table* without any reſpect to the ſinnes that are commit-
ted.

ted against the first, were rather set down by the policies of men, then by the rule of the written word of God.

He that should touch a man in credit, (if he be a man of any sort or calling) that should impeach his reputation, or slander his good name, there wanteth no good Lawes to vexe and molest him, and to inflict those punishments upon him, that they will make him to cry *peccavi*: but hee that should deprave God in his Maiesty, that shall deprive him of his glory, or blasphem his holy name, there is no manner of Law whereby to correct him, there is not so much as a *wit of Scandalum Magnatum*, to be granted against him.

A common *Smearer* hath no excuse to pleade in his owne defense, but doth shew himselfe to be a bondslauue to the diuell, and a fire-brand of hell.

God himselfe hath pronounced against him: *The Lord will not hold him guiltless that taketh his name in vain;* and the vision of the flying *Booke* seen by *Zacharias*, that was twelue Cubits in length, and ten in breadth, doth witnessse that the Curses are many that are written, and doe hang in record with *Smearers*.

I thinke *Bribery* is no sinne at all, or if it be, it is but veniall, a light offence, a matter of no reckoning to account on.

It is like a disease of *Morbus Gallicus*, which in poore men wee vse plaine dealing, and callit the *pox*, but in great personages, a little to guild ouer the loathsomesse, wee must call it the *Gout* or the *Sciatica*: so that which amongst inferiours we call a *Bribe*, in superiors it is called a *Gift*, a *Present*, a *Gratification*.

If a Lawyer for a fee of ten shillings, doe sometimes taketen pounds, it is a *Curtesie*, a *Benevolence*; but these Curtesies and kindnesse are bestowed with as much good will as the true man, when hee giueth his purse to the *theefe*.

Yet he that hath iudgement to give a *Bribe* with discretion, may worke wonders, he may runne through-sitch with any but fines,

Jacob by sending of presents may appease the anger of *Ethan*.

Claudius by giuing of *Bribe*, may escape correction, though he commit sacrilege in the Temple of *Misera*.

Thou shalt take no gifts for the gift blindeth the wised, and perverteth the

the words of the righteous, Exod. 33.

But to make an end of this text, I will but addeth this much, That the giuing and taking of *Bribes*, and the buying and selling of offices, are 2 such plague sores to a common wealth where they be suffered, that they are no lesse hurtfull to the *Prince*, then prejudiciale to the poore subiect.

Should I speake now of *Couetousnes*, of *Vsury*, and of *Pride*? *Couetousnes* is a sinne, that euermore hath beene hated, and

Vsury is a sinne that the world hath still detested,

But the pride of these times(if it were well considered) is more odious in the sight of God, and many waies more pernicioius to the common wealth, then both those other, of *Couetousnes* & *Vsury*, that are (and haue euer beene) accounted so loathsome.

Couetousnes(I confesse) is the Curre, that thinketh nothing to be vnlawfull that bringeth in gaine; it is the canker that cateth and deuoureth the gettings of the poore.

It is the *Viper* that spareth neither friend nor foe, vertuous nor vicious, but where there is gold to be gotten, it teareth the very intrails of whomsoeuer.

He yeeldeth yet a reason for his scraping, and pleades the feare of want, alleadging that his greedie heaping and gathering together, to be but a Christianlike care, that every man shoud haue to provide for his family.

Simones being demanded why he began to grow somiferable in his latter years, to fall a hourding vp of riches when he was ready for the graue, to acquit himselfe of a covetous disposition, answered: because(faid he) I had rather haue goodsto leaueto mine enemies, when I am dead, then to stand in neede of my friends, whilst I am alive.

Thus we may seethere is not a vice so odible, but they haue skill to maske it with the visard of vertue.

And the *Vsurer* on the other side, he pleads not guilty:nay, he will hardly be perswaded, that *Vsury* is any sinne at all, or if it be a sinne, it is such a sinne, as it lies in his owne will and disposition what manner of sin himselfe will make of it, whether a littlesin or a great sin, or a sinne of any asize, that he himselfe dothlist to forme or fashion it.

Now

Now the Vfurter doth acknowledge ^{that the Scripture doe} prohibit the taking of Vfury, and (saith he) so God himselfe hath commanded, *If thou shalt not steal*.

Now for a rich man to be a thief, every man can say, he deserves to be hanged; but for a poore man that is ready to famish, and in his necessity, he stealeth a loafe of bread to save his life, here is now a theft committed, and a direct breach of Gods commandement, yet to be commiserated.

From hencethey would infra a toleration in some persons, namely, to men that be aged, to widowes and to Orphanes: and there be some that publikely in writting haue maintained a toleration to behad in these, and doethiake it a matter drawing nearer Charity, for these to make profit of their money, rather then to waste or spend away the Stocke.

Here is yet a second collection that is gathered by the Vfurter; Yet (saith he) if a man be driven into that necessitie, that he is enforced to steale (though it be but a loafe of bread for his relife) yet the theft is to be accosited so much the more, or so much the selfe, in respect of the person from whom it is committed: for in such a case, to steale from him that is rich, the robbery is nothing so intolerable in the eies of the world, as for him that is poore to steale from another, no lesse poore then himselfe: therefore (saith the Vfurter) we may take vse of him that is rich, so we haue a conscience to him that is poore; and to fortifie his conceit, he alledged certaine places of Scripture: *If thou lend money to my people, that is, to the poore, whom shall take no v fury*, Exod. 22.

Here is now no prohibition but that we may take vse of those that be rich, it is but the poore that are only excepted.

And we are yet againe forbidden that wee shold take no V-

fury, but it is *of thy brother that is false in decay*, Leu. 25.

When the Devil came to tempt our Sauiour Christ, hee beganne with *Scriptum est*; and the Vfurter toalue vp that sinne that all ages hath detested, all places haue denounced, and all good then haide euer abhorrred, hath leant of the *devil* to alledge the holy Scriptures.

But Vfury is forbidden by Gods owne mouth, and therefore sin, neither is that relief to be found in it that many do expect:

for where it maketh shew to giue, there it taketh, and where it pretendeth to succour, there againe it doth oppresse.

And therefore hee that seeketh to affist himselfe by the helpe of the Vsurer, is like the poore *Sheepe*, that seeketh in a storme to shrowd himselfe vnder a *Bramble*, where he is sure to leau some of his *Wool* behind him.

There hath been question made of Vsurry, what it is, for some would haue it consist only, in the letting out of money, according to the letter, as it is written, *Thou shalt not gime to Vsurry to thy Brether*, Deut. 23.

Other some doe thinke him to be as great an Vsurer that taketh excessive gaines in any thing, as the other that taketh vse for his money.

He would vphold his reason thus: If a pooremans hat is drived into distresse, should come to borrow the summe of twenty shillings of a monied-man vpon a garment (or some other pawn) that not long before had cost him forty: promising within one month or two, not only to redeeme his pawn, but also to give him reasonable vse for the loane of his money.

He is answered, that to lend money vpon Vsurry is against the rule of Gods word, and therefore (to auoid that linne) if he will sell his garment outright, he will buy it (if twenty shillings be his price) but other money he will not lend, nor a greater summe he will not giue.

The pooremans inforced by necessity, is driuen to take that twentys shillings, and to forgoe his garment, which he had been better to haue pawned to an Vsurer, though he had paid him after sixe pence, or eight pence, yea, or after twelve pence a moneth, if it had beeene for a whole yeaere together.

There besomethat wil in no wise acknowledge this to be Vsurry, but let them distinguishe how they list, if I shoulde give my censure, I woulde say it were flat *Knaury*.

Every man can call him an Vsurer, that setteth out his money, but he that taketh aduantage of his poore neighbours necessities, as when he knoweth him to be inforced to sell for need, hee will then haue it at his owne price, or he will not buy: and when hee is constrained againe (by occasion) to buy, he will make then to pay deare

deare for his necessity; yet howsoeuer he oppresse him either in buying or selling(they say) it is no Vsurie,it is but honest trade or traffique.

H ethat selleth vpon trust,if it be but for one moneth or sixe weekes, and maketh the buiter to pay fifty shillings for that which in ready money, he might haue bought for 40. is he not an Vsurer?

These Shopkeepers that can blind mens eies with dim and obscure lights, and deceiue their eares with false and flattering words, be they not Vsurers?

These Tradesmen that can buy by one weight, and sell by another, be they not Vsurers?

These merchants that doerobbe the Realme by carrying away of Corne, Lead, Tinne, Hides, Leather, and such other like, to the impouerishing of the comon wealth, be they not Vsurers?

These Farmers that doe hould vp their Corne, Butter, and Chese, but of purpose to make a dearth, or that if they think it to rain but one houre too much, or that a drought do last but but two daies longer then they thinke good, will therefore the next market day hoise vp the prises of all manner of victuall, be not these Vsurers?

The Land-Lord, that doe set out their liuings at those high rates, that their Tenant, who where wont to keepe good Hospitalitie, are not now able to giue a peece of Bread to the poore: If these and such other like Capitall Crimes, be not reputed to be Vsury, let them guild them ouer with what other titles they list, I think them to be as ill(or worse) then Vsury.

If the bookees of *Moser* be aduisedly considered of, there bee as dangerous menaces against great Purchasers, as there be against Vsurers: and God himselfe hath said, *Thou shalt not covet thy neigbor's house*, and the Prophet *Esay* hath pronounced a woe, vnto him that *joineth house to house or land to land*.

I would not haue men therforeto flatter themselves too much, or to thinke themselves more honest then(indeed)they be: for if we relie too much vpon the bare letter, he breaketh the commandments of God in as expreſſe a manner, that hath money in his purse, & wil not lend his needy Neighbour, as that lendeth money to

to vfe: for the same God that forbiddeth to take Vfurie, saith againe, *Thou shalt not shut up thy compassion, but shalt Lend*: And *Danid* in his 112. Psalme saith, *a good man is mercifull and lendeth*.

Our blessed Sauiour againe in the 6. of *Luke*, *Do good etc. lend, looking for nothing againe*.

It followeth then, when a man is enforced by necessity to borrow, he that hath money and will not lend, is no better then a Vfurier.

And as he is thus commanded to lend, so he is enioyned againe not to keepe his neighbours pawnie: *If thou take thy neigbours rayment to pledge, thou shalt restore it before the sunne goe downe*, Exod, 22. And for feare of forgetting, in the 24. of *Deut.* it is yet againe iterated, in these words, *If it be a poore body, whom thou hast not slept with his pledge*.

So that we may conclude, the Vfurier that will not lend but for gaine, the *Miser* that will not lend at all, the *Landlord* that racketh vp his rents, the *Farmer* that hoiseth vp the market, the *Merchant* that robbeth the Realme, and all the rest whatsoeuer, that doe oppresse the poore, they are all in one predicament, and may be all called the *dunces Journey-men*; for they do the *dunces iorneys work*.

Here is now to be considered, that these loathed sinnes of Covetousnesse and Vfurie, though they haue pleaded in their owne excuses, yet they haue euermore beeene condemned euene from the beginning, and so they are continued euene at this present houre.

But this monstrous sinne of pride, for the which the *Angels* were thrown out of Heauen, and by which the vengeance of God hath beeene so many times drawne vpon this *Globe of Earth*, it is now growne into a fashion, and it is becomeso generall, that it is but vaine for any man to speake against it.

It is community that taketh away the sense, and then example is it that blotteth out the shame, for the power of example being so common as it is, is a motiue good enough to perswade that pride is no sinne, which is in such generality amongst them that be of the best account.

Pride if in a Prince, it ruines the loue of his subiects; if amongt

mongst subiects, it breedeth negle^ct of duty to the Prince; if in any State^m, it drawes contempt both of Prince and Subie^c: the pride of this age is grown to that height, that we can hardly knowe a Prince from a peasant, by the view of his apparell: and whois able by the outward shew, to discerne betweene *Nobility* & *Seruility*, to know a Lord from a Lowt, a Lady from a Landres, or to distinguish betwene a man of worthinesse and a base groome, that is not worth the clothes that belongs to his backe? They do shone in silke, in silver, in gold, and that from the head, to the very heele.

With titles, with worship, & with words, we may distinguish estates, but we cannot discerne them by their apparell.

It is pride that hath depriued the *Angels of the ioyes of Heaven*, it hath been the ouerthrow of kingdomes and common wealths here vpon the earth, it is the inhauster of all our miseries now in this age: it hath banished Hospitality and good house-keeping, it hath raised the rates and prizes of all things, it breedeth dearth and scarciety, it inforceth theft and robbery; it is pride that filleth the prisons, that impouerisheth City, Towne, and Country, it is pride that maketh so many Town-men and Tradesmen to play Banckrupt.

It is pride that hath expelled our Yeomanry, that hath impuerished our Gentility, it hath replenished the Realme with bare & needy Knights, and it threatneth a worse succeeding mischiefe, then I dare set downe with my pen.

It is pride that hath banished Hospitality, and where Hospitality is once put to flight, there Charity doth seldom shew her face; for Charity is so combined with Hospitality, that where the one becommeth lame, the other immediatly beginnes to halt.

I did neuer beleue the Popes *Transubstantiation*, but now I see charity is transubstantiated into apparell, when we shall see him that in a hat-band, a scarfe, a paire of garters, and in Roses for his shoo-stringes, will bestow more money, then would haue bought his great grand-father, a wholesuite of apparell to haue serued him for Sundaiies.

Thus we do see it is pride that wasteth and consumeth althings

to vphold it selfe; it destroith both loue and hope; it is pernicious to the poore; it is maligned in the rich; neither can a Prince himselfe that is proud, be able to shroude himselfe from contempt of the vulgar; but he will be despised.

Marry the best sport in this sinne of pride is this, wee shall never see two proud persons, but the one will envy and despise the other; for pride doth malice pride, and it will mocke and scorne at that pride in another, that it will neuer marke nor fee in it selfe: it is a vice that is left destitute of all helpe or defence, or of friends; it was expelled from Heauen; and it is the most consuming plague that may happen vpon the earth, and the best reward that belongeth to it, is the burning fire of Hell.

Tell me now thou proud presumptuous flesh, hast thou no reason to turne ouer another leafe, whenn wrach seemeth to threaten, as though there were no sauing faith left vpon the earth?

Nature hath sufficiently taught vs to lift vp the hand before the head, because the head is more worthy then the hand; and the Spirit of God that hath created this *Nature*, shold it not teach vs to forsake our owne willes, and to give place vnto his, without the which our willes could not be?

We doe neglect the iudgements of God, and notwithstanding finding the miracles he hath shewed vnto vs, we aske with *Pharao*, *Who is the Lord?* but we doe not lay hold of them to our instrucion; perhaps we may sometimes wonder at them, but never profit by them.

I haue thus farre presumed to thrust my lines into the wide world, to abide the furie of all weathers; if they prove distastfull to some palates, yet I hope there be other some, that will better relish them: for those that shall thinke them too tart, let them vsethem in the stead of *Vere*, *vice*, for sweet meates are euer best relished with soure sauce.

F I N I S.



Epilogus.

Now after 23. Bookes by me already published, to make them up in 2 dozen, and for my last farewell to the Printers preesse, I have taxed my selfe to such a kind of subject, as is better fitting to be roughly rubbed with a reprehending veritie, then slightly to be blanched over with any smothering flattery.

I know I shall offend a number, for I haue enueighed againſt ſimes and that of ſeverall ſorts: perhaps ſome will ſay I am too bitter, but can we bee too ſerious in exclaiming againſt Pride, againſt Adultery, againſt Drunkenneſſe, againſt Blasphemy, and ſuch other; and ſo great Impiety, as I think ſince it rained fire and brimſome vpon Sodom & Gomorah, where was never like? if it be not now time then, both to ſpeak and to write againſt thoſe abominations, it is high time the world were at an end.

I haue not meddled with any thing that is reprobate to religion: and for matters of ſtate it ſits me not to deal withall; for Satyrick inveigling at a man's private perſon it is farre from my thought. Yet I am ſure to maint no conſuring; but I haue armed my ſelfe againſt all thoſe reproches, wherewith malice it ſelfe is able to lead me, my ſoule and conſcience bearing witness, that my intent hath beene no other, then to drawe men into due conſideration, how much they loſe of Time, in hunting after vanities: then let Detraction whet his tongue and ſpare not, if I diſplease any, if they be not ſuch as doe know themſelues to be faulty.



PRINTED IN ENGLAND FOR THE BRITISH MUSEUM

